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MONDAY, FEBRUARY 27, 1922

WHOLE No. 412

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## PRESIDENT BUTLER ON PRESENT-DAY EDUCATION

(Concluded from page 114)

It is a comfort to know that Dr. Butler does not believe that one subject of study is as profitable as another "provided only it be thoroughly pursued" (30), and that he refuses to admit that there are no knowledges or disciplines of general usefulness and value; and that he will not have School and College education dominated by an economic aim, "rather than by a moral purpose and a broadly economic accomplishment". He adds (30):

... Forty years ago it was properly urged that the educational process be based upon a more complete understanding of psychology. In the interval psychology has demonstrated its capacity to become both frivolous and inconsequent, so that it now makes much difference on what sort of an understanding of psychology the educational process is formulated and carried on. Not everything that calls itself psychology need necessarily be accepted as such.

Dr. Butler next declares (30) that no small part of the social and political disorders which are now so generally discussed is traceable to the destruction through unsound educational methods of that common body of knowledge and intellectual and moral experience which held men together through a community of understanding and of appreciation. A steadily growing unity has been displaced for a chaotic multiplicity.

To the ardent classicist, the concluding pages (32-35) of Dr. Butler's discussion will seem the best part of all this masterly presentation. Even the excellent pages that precede them have scarce prepared us for this superbly climactic conclusion. I wish no words of mine to detract from it, and so I shall quote it intact, adding only that the footnotes attached to the quotation are Dr. Butler's.

That there is shortly to be a widespread reexamination of the value of the ancient classics as educational instruments appears to be indicated by many signs. Some of those who have been most contemptuous of classical study are beginning to doubt the entire wisdom of the extreme positions to which they have been driven. Some of those who have been indifferent are beginning to give evidence of remorse as the results of their indifference are becoming increasingly apparent. The more the subject is examined without passion and in the light of sound principle and wide experience, the more clear does it become that in the study of Latin there is found a quite incomparable discipline for language studies of all sorts; that the embryology of civilization is just as significant and important as the embryology of organic forms, and that this can only be studied under the powerful microscopes provided by the Greek and Latin languages; that no educated citizen of a modern free state can afford to ignore the lessons taught by the Roman Empire, which for

centuries held together in a commonwealth that was both prosperous and contented peoples widely differing in religious faith, in racial origin, and in vernacular speech; and that no achievements of the human spirit and no forms of human expression have surpassed, or even equalled, those of the Greeks in the arts of sculpture and architecture, in poetry and philosophy. It was Benjamin Franklin, an American of the rugged type whose name is not usually associated with classical training or an appreciation of classical learning, who wrote:

"When youth are told that the great men whose lives and actions they read in history spoke two of the best languages that ever were, the most expressive, copious, beautiful; and that the finest writings, the most correct compositions, the most perfect productions of human wit and wisdom are in those languages, which have endured ages and will endure while there are men; that no translation can do them justice or give the pleasure found in reading the originals; that those languages contain all science; that one of them is become almost universal, being the language of learned men in all countries; that to understand them is a distinguishing ornament, they may be thereby made desirous of learning those languages and their industry sharpened in the acquisition of them".

This encomium is couched in terms that were appropriate to the middle part of the eighteenth century when it was written, but in all essentials it is not limited in time.

It is a very practical question how to repair the damage that has been done by growing neglect of the ancient classics for a generation past. This cannot be accomplished in a day, but a beginning toward its accomplishment should no longer be postponed. Perhaps it is worth while to consider whether the city of Athens itself might not become, through world-wide cooperation and the joint effort of scholars and universities in many lands, the effective center of a new Renaissance, of a twentieth century revival of interest in the origins and excellences of man's intellectual and spiritual achievements. Athens is the seat of an admirable university which would perhaps be willing to accept the task of organizing and directing such a movement. There are in Athens excellent schools for the study of ancient Greek civilization, maintained in the name of Great Britain, of France, of the United States, and of Germany. Why should not these schools be brought into a federal relationship, not only with each other, but with the University of Athens, and for a generation to come devote their efforts to arousing a new interest in the civilizations and accomplishments of Greece and Rome? Where else in the world would the environment be at once so inviting and so compelling? The sky, the sea, the hills, the very soil, recall the adjectives of Homer and the similes of the lyric poets. Without moving from his place, the visitor may turn his eye to one spot after another, made famous through human association or human achievement, that will not be forgotten while history endures. Let such a visitor climb the Acropolis at Athens and go down toward sunset to sit at the corner of the Temple of the Wingless Victory, most beautiful

<sup>1</sup>The Writings of Benjamin Franklin, edited by A. H. Smyth (New York: 1905), II: 394.

and pathetic of ruins. Right in front of him is the scene of the battle of Salamis. Beyond the hills to the right the Persians were beaten back at Marathon, and the history of Western civilization so made possible. In a little grove of trees in the midst of the blue fields in front of him were the Academy of Plato and the Lyceum of Aristotle. The white road stretching across the plain is the highway to Eleusis, while off of it to the left is Sunium. Under the hill is the great theatre in which immortal dramas were read to the delight of the Athenian people. Just below, and almost within a stone's throw, is Mars Hill, where the strident voice of Paul the Apostle may almost be heard thundering out, "Ye men of Athens!" Just beyond, still stand the remains of the very platform from which Demosthenes appealed to the Athenian people to beat back the Macedonian tyrant. All these, and a hundred other scenes and associations of hardly less significance, are within sight. As the western sun sinks to its setting the visitor with a soul will learn both the full significance of the city with the violet crown and what it means to visit the home of a marvelous and a lasting civilization.

Athens could be the capital city of a new kingdom of light, and to its defence and upholding there might go as crusaders high-spirited and ambitious youth from every land, until the broken links in our history of the understanding of civilization are restored. This kingdom would be alight with liberty, for man "secures his freedom by keeping hold always of the past and treasuring up the best out of the past, so that in a present that may be angry or sordid he can call back memories of calm or of high passion, in a present that requires resignation or courage he can call back the spirit with which our brave men long ago faced the same evils. He draws out of the past high thoughts and great emotions; he also draws the strength that comes from communion or brotherhood"<sup>4</sup>.

C. K.

### WHY LATIN?

The Chairman of the Latin Section asks me to address you, teachers of Latin, just because I myself am not a Latin teacher. To Latinists in the Public Schools, he says, is constantly being put the question, Why Latin? Why not a live subject, or at least a living language? And he feels, I take it, that an answer to this recurrent question could come more convincingly, if not more capably, from one who is not professionally committed to the subject. For my part, I am very glad to raise a voice for a study for which so much can be said.

First of all, the question is a part of a more general query: Why should we have any liberal education at all? Why not simply the technical subjects? Why not convert our Schools into apprentice shops? The just reply is, of course, that we have liberal Schools in order that we may maintain liberalized minds. We happen to live in a democracy; democracy rests its case wholly upon the assumption that its citizens can think freemen's thoughts, responsible for self, fair-minded towards others; and for the maintenance of such a power in society liberal education is the one instrument. Furthermore, it is the liberalism of the *litterae humaniores* which is a vital core of this education,

<sup>4</sup>Gilbert Murray, *Essays and Addresses* (London: 1921), p. 13.  
<sup>5</sup>This address was delivered at a meeting of the Latin Section of the Nebraska State Teachers' Association, at Omaha, November 10, 1921.

a liberalism whose essential meaning is acquaintance with human minds engaged in thinking men's thought. Natural science owns a place in liberal training, but it is a place distinctly subordinate. Why study an amoeba when you might be conversing with Socrates? When we come to assess the whole range of human values, heights and depths, can there indeed be a moment's question as to what is "the proper study of mankind"? Certainly for us, who are citizens of a democracy, the axis of our education can be but the one theme, man's discovery of selfcontrol through self-knowledge, of which the record is classic letters. Democracy was a Greek, law a Roman invention; and it is not for nothing that the classical façade and the Roman arch are the external dignities of our public edifices, that the emblems of Justice and the maxims of our law are from the Mediterranean ancients, and that our mottoes of State are inscribed in the Latin tongue. If, then, you are asked, Why Latin? Let your first answer be, *For training in citizenship*, in American citizenship; it is the straightest path.

Perchance, you will be saying, But this is not language; it is history, law, and letters! Precisely; it is history, law, letters, philosophy—the *litterae humaniores*, the study of the human mind at work upon man's great and foundational problems; it is just this which is the most capable training for citizenship that we know. And it is just this that spells *Latin*.

Now in saying this I do not mean again to cant the rote dear to the hearts of teachers of language: that a literature cannot be understood in translation, that, therefore, it must be the *ipsissima verba* or nothing. The measure of truth which is in this contention is generally and often childishly exaggerated. It holds in a very important sense for poetry; it holds again for the more recondite phases of scholarship; beyond these it is of little worth, and it cannot be convincing to the general. But in another and more psychological sense I would maintain that the understanding of things classical should come through study of the classical tongues. Such study is exacting and close; it calls for attention. There is an essential difference in the thinking processes involved in the translation of a text and in the perusal of a translation, even if the result be the same English formulation. Translation is in the creative and active mode of thought, if I may so put it, and it engenders active and creative ideas, ideas which gain a double power from their duplex source. Any act of comparison demands judgment; here, on important matters, if, as should be, important texts are employed, the mind is constantly cultivating its powers of judgment. Furthermore, as every psychologist knows, intensity of effort reacts in mental images at once more intense and more deeply graven: the mind's complexion is the reflection of its hours of application, and its living thought is represented most truly by those thoughts with which we have most directly lived. It is for these psychological reasons that I maintain the pragmatic value of intimacy with the classic tongues: if the thought which the Classics express is worth having, it is worth *getting*;



especially where those who possess through acquisition doubly possess. If you will consider carefully what I have just said, you will perceive that here in an enforced sense Latin is training for American citizenship; not only are the matters of its texts important for us, but the manner of their study, through translation, develops just those qualities of judgment and action which we so prize under the name of initiative.

Training for citizenship, then, I regard as the first answer which the teacher of Latin should give to the School patron asking him to justify his subject. There are two others which are of no less significance.

America should not only represent a democracy; it should also develop a civilization. Now I do not believe that any wise person will question the fact that civilization can neither grow nor be maintained without the presence and the activities of scholars. Civilization is so largely a thing of tradition, a cult of the past even, that without a sort of priesthood of learning it cannot exist. Scholars we must have if we are to maintain ourselves above the ever perilous brink of barbarism; and the road to scholarship—this, again, none can question—for us of European source leads oftener and more fundamentally through Latin than through any other instrument. I do not think that this needs arguing. Latin literature is not the greatest in the Occident, although it is one of the greatest; but the Latin language opens more doors to the history and the letters of the West than does any other, and in any case it is indispensable to the scholar. Our Schools, therefore, must keep ever ready the way for the youth—rare if he be—whose aptitude and inclination may lead him into the path of learning. Scholars are few, but they are precious; without them civilization must fade and the State dissolve in barbarian night.

This matter of training for scholarship is so important for society that it will fully justify all the waste incurred in the instruction of the indifferent many for the sake of discovering the capable few. But I am well aware that the public which can be made to understand how this can be is helplessly small; not from teachers themselves does the fact often get much more than lip service, and even those zealous for scholarship are frequently blind to its ends. Certainly the great taxpaying public is and will remain incorrigibly unconvinced that the scholar is more than a not very glittering ornament of the social order, and as for the youth who feels himself to be among the sacrificed many, the rebelliousness of his soul is as inevitable as it is natural. Public and pupil must be convinced of the desirability of Latin instruction for some other than the scholar's cause.

Fortunately for this cause, there is a more direct and a wholly sound appeal, within which I should find my third response to Why Latin? It is usually not necessary to argue with either pupil or public for the need of some language study; the place of foreign language in the curriculum is sufficiently a matter of custom to excite little opposition. The Latin teacher, therefore—and this, I take it, is his commonest call—

is but asked to justify his subject as against the other languages, and in particular to show that Latin should have a place along with, or before, the great vernaculars of the modern world. Now this should not be difficult even with the ordinarily obtuse. For there are cogent reasons why Latin is to be preferred to any other foreign language as a Public School discipline. One of the minor, but none the less effective of these reasons is the fact that Latin is and is likely to continue to be better taught than are the Modern Languages; centuries of usage have given its pedagogy a scientific cast which the others acquire mainly in so far as they imitate the Latinist model. This means a maximum return on the effort expended, for teacher and pupil alike; it means instructional economy, which is surely in itself a practical appeal. But over and beyond this, of all languages which are studied as by the great majority of School and College youths languages are studied, short of a reading mastery, Latin is the only one, I believe, which can show a gain overcoming the waste. This is because it is structurally and materially so integral to English. It was my fortune for a number of years to be professionally a lexicographer of the English language, and I will do no more than suggest that you ask your next inquisitor, anent Latin, to run through but the dictionary pages which record our words in the letter *a*, if he would see to what an extent English is a Latin tongue. About four out of five of our English words are of Latin origin, and great numbers of these are Latinous in sense, that is, they demand some knowledge of Latin word-formation if they are to be correctly used. Moreover, English grammar (I believe that it is rarely mentioned by pedagogues nowadays except through euphemism) gets a better understanding via the tough path of Latin conjugations and constructions than along any of the seemingly nearer, and mainly untrod, courses. The language of a people is the most precious instrument of its culture; no labor can be too great which is devoted to the whetting and refinement of public skill in the use of this instrument; and no instruction will give speedier or more effectual returns herein than will elementary Latin. A year with the grammar of this language, even for the boy who goes not a step beyond, is worth all the time and effort it costs; and I do not know of any other foreign language of which this can be said. Proof, if proof be asked, will be found in the records of any College, where the ranking students in English will consistently be found to be those who have come up with Latin preparation<sup>2</sup>.

I have given, then, three reasons justifying Latin in the curricula of our free Public Schools, three answers to Why Latin? The first is that Latin is demanded for the best training for American citizenship. The second is that Latin is a *sine qua non* of the cultivation of that scholarship which alone can maintain an American civilization. The third is that the study of Latin is, in the best sense, a study of English, and that

<sup>2</sup>For some evidence on this subject see the following papers: English and the Latin Question, Stuart P. Sherman, THE CLASSICAL WEEKLY 5.201-203, 209-213; The Teaching of English and the Study of the Classics, Lane Cooper, THE CLASSICAL WEEKLY 5. 178-182. C. K.

best through it may we keep fine-tempered and resilient our American tongue.

One word I would add in closing. There is a sorry *ad prejudicium* fallacy in the description of Latin as 'dead'. Languages which have great thoughts expressed in them do not die, and Latin has had two great periods, the Classical and the Mediaeval, when it was the vehicle of great thoughts.<sup>3</sup> Its lives, indeed, are as many as the wide human interests which its letters have touched, and law, politics, and religion are but a few of its vivifications. Even Latin teachers sometimes overlook the range and currency of their subject's vitality; and this, I fear, is a fault; for at least in their day the life of the language is in their hands; it is through them that Latin lives.

UNIVERSITY OF NEBRASKA HARTLEY BURR ALEXANDER

### PROFESSOR ALEXANDER'S LETTERS TO TEACHERS

Professor Alexander is head of the Department of Philosophy at the University of Nebraska. In *THE CLASSICAL WEEKLY* 7: 33-35 I printed an abstract, with comments, of an article by him, entitled *Youth and the Classics*, which appeared in the *Nebraska State Journal*, September 17, 1913. In 1919, Dr. Alexander published, through The Open Court Publishing Company, Chicago, a volume entitled *Letters to Teachers and Other Papers of the Hour* (pages vii + 256). Parts of this book are distinctly of interest and profit to teachers of the Classics. One of the letters bears the caption *The Humanities* (55-63). In Part II, Dr. Alexander discusses *Foreign Language Study* (169-189). He would himself have foreign languages studied because they minister so decidedly to education. There are two kinds of knowledge—knowledge of men and knowledge of nature, or, to put it differently, knowledge of human thought, and knowledge of the human environment. For knowledge of men we must turn, he says, to the humanities. The humanities mean a knowledge of books. The Liberal College aims, or tries to aim, to open up the privilege of books, not of any and every book, but of the best books. Here it is worth while to quote Dr. Alexander's exact words (173-175):

... Many of these (and may the praise of posterity long be to their makers!) are in the English tongue, by right of creation; but many more are in other languages, languages which must be learned—*partially*, as languages are always learned—in order that they may be partially understood. I know, of course, that the English-speaking world is now rich in translations of foreign masterpieces, and many of them superb translations; and I know that a very great treasure may be derived from the study of these works in translation: if any question this, one need but mention King James's Version, and he is answered. But it is also true, as everyone who has ever really caught the spirit of a foreign tongue will attest, that at the best a translation is but a pale reflection of its original; or if (as at times happens) it better the original, it is essentially another

work. It is hard to say this convincingly; but if we accept Lord Bryce's criterion, that the best judge is the man who has first made the acquaintance of a work in translation and has afterwards learned to know it in the original, we shall discover that the testimony to the worth of the effort is virtually unanimous.

Nor should it be necessary to repeat the obvious in saying that we do not make acquaintance with the ideas expressed in a foreign tongue merely for their formal (or, as a scholastic might say it, their intellectual) value; the power of a conception comes from the vigor of the context in which it is set, and a main part of that context is inevitably conveyed by the color of its native dialect. Philosophy, because it seeks the universal, should suffer less than other types of literature from this defect; but even in Jowett's splendid English something of his natural glory is faded from Plato.

It is for the sake of literature, and knowledge of literature, that we encourage the study of foreign languages as an essential part of a humanistic education; nor has the study any other justification besides knowledge of literature which will perpetuate it beyond the bare limits of practical necessity. But it needs no other. Literature—imaginative, political, historical, philosophical—is a thing of such supreme importance to civilization that every effort and every premium we can give to the cultivation of its tradition is but small measure of its value; and I mean by this value, not merely its return to the individual who acquires the knowledge, but its far richer returns to the whole society in which that individual lives. Colleges exist for the training of literate citizens, for the reason that literate citizens are indispensable to the good state.

Having thus considered in its general aspect the question of foreign language study in the Schools and Colleges, Dr. Alexander then proceeds, on pages 176-189, to consider "what languages are most economical, yielding the surest return for the effort expended. . .". Of the foreign languages, he puts Latin first. For this he advances several reasons:

... it is certainly easier to get effective preparatory teaching in Latin than in modern languages. . . . a small acquaintance with Latin is of more general value than is a small acquaintance with any other language. . . so that, on the whole, if but a single year could be devoted to language study Latin by all means is the language to recommend. . . . No sane critic will deny that for aesthetic and philosophical value alone no literature equals the Greek; nor will any sound critic question the fact that Latin owns a similar primacy in the domain of history and politics, while it may be regarded as a strong rival for the second place with respect to artistic and philosophical significance. It is probable that even now there are more books and documents in Latin than in any other language, taking the world over; and Latin possesses the unique value of opening to the student two of the greatest periods of human history—the period of pagan and imperial Rome and the great period of mediaeval Christianity.

C. K.

### BOETHIUS'S CONSOLATION OF PHILOSOPHY IN ENGLISH LITERATURE DURING THE EIGHTEENTH CENTURY

Scholars who are familiar with Boethius's *Consolation of Philosophy* well know its importance in the world's literature during both the earlier and the later Middle Ages. In King Alfred, Boethius found a sympathetic interpreter and an ardent admirer. The

<sup>3</sup>On this theme reference may be made to a summary, with comments, *THE CLASSICAL WEEKLY* 5:33-34, 41-43, of a paper by Professor J. P. Postgate, *Dead Language and Dead Languages*. C. K.

profound indebtedness of Dante to Boethius cannot be questioned. The influence of the *Consolation* on Chaucer, the man and the poet, has recently been studied by Dr. B. L. Jefferson in his volume, *Chaucer and the Consolation of Philosophy of Boethius* (1917). The centuries following closely upon Chaucer preserved the interest in Boethius, but it has been too generally supposed that little or no interest was shown in the *Consolation of Philosophy* during the eighteenth century.

Four translations, however, were produced in this century: by William Causton (1730), Rev. Philip Ridpath (1785), Robert Duncan (1789), and an anonymous writer (1792). Aside from these translations, evidence of an interest in the *Consolation* during the eighteenth century is not lacking. It seems to have been Dr. Samuel Johnson who was chiefly responsible for discerning at that time the lasting value of the *Consolation* to mankind; or, we should perhaps say, more precisely, Dr. Johnson and those associated with him in the Literary Club. James Harris, Oliver Goldsmith, Thomas Warton, Walter Harte, Gibbon, Johnson, and Mrs. Piozzi are the writers who enliven the study of Boethius in the eighteenth century.

James Harris (1709-1780), author of the *Philosophical Arrangements* (1775), and of *Hermes, or a Philosophical Inquiry Concerning Universal Grammar* (1751), was so familiar with the *Consolation* that he employs in corroboration of his statements not the simpler and more frequently quoted passages, but the deeper and more philosophical parts of this work. The *Philosophical Arrangements*, as well as the *Hermes*, abounds with references to Boethius and the *Consolation*. Dr. Johnson seems to have respected the scholarship of Harris, though calling him "a prig and a bad prig". Both men nevertheless have left a record of the high esteem in which they held Book 3, Meter 9, of the *Consolation*. Johnson, as is indicated below, rendered this meter as a motto for No. 7 of *The Rambler*, and Harris, in a note in the *Philosophical Arrangements* to a quotation from the Meter, says that the lines "for harmony of numbers and sublimity of sentiment are perhaps not inferior to any in the Latin language".

Although Goldsmith (1728-1774) nowhere makes direct mention of the *Consolation*, from certain passages in *An Inquiry into the Present State of Polite Learning*, and in the *Citizen of the World*, we know that he was acquainted with Boethius. That he had the *Consolation* in mind when writing the twenty-ninth chapter of the *Vicar of Wakefield* appears at least probable. It is true that Goldsmith there dismisses philosophy in favor of religion as a consolation for his prisoners, and it is possible that he, like Johnson, as recorded by Dr. Maxwell, may have thought it strange that Boethius in such a situation should be more philosopher than Christian. From the passage in the *Citizen of the World* (Letter LXXXIV), however, it seems that Goldsmith, like Boswell, may have made the mistake of thinking of Boethius only as a poet.

Thomas Warton (1728-1790), on the other hand, has left abundant evidence of his familiarity with the work

of Boethius. His *History of English Poetry* (1774-1781) contains many references to the *Consolation* and Boethius. He not only writes concerning Boethius and his famous work, but again and again sees the influence of Boethius working in the writings of others. In one passage (2.64) he says: "I must add that it was Boethius' admired allegory on the *Consolation of Philosophy* which introduced personification into the poetry of the Middle Ages".

Next to Dr. Johnson and Mrs. Piozzi, Walter Harte (1709-1774), the poet, and the intimate friend of Pope, appears to have recognized the beauty and the truth of Boethius' *Consolation*. Harte gives an abstract, chiefly of the first three Books of the *Consolation*, in his poem entitled *Boethius: or the Upright Statesman*, a supposed epistle from Boethius to his wife Rusticana. In a short account of the life of Boethius and of the history of his chief work, Harte mentions the translations of Alfred, Chaucer, Walton, Elizabeth, and Preston, and he then quotes from Genesis 39:5:

'And it came to pass from the time that he <Potiphar> had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house and in the field'.

Thus it was, Harte maintains, with Theodoric and Boethius. Finally, in an introduction of sixteen lines, addressed to Lord Edward Eliot, Harte requests the latter to "hear what Boethius to his consort writes", and exhorts him to

Mark well the man, and heav'n thy labour bless;  
In all be like him, but un happiness.

Throughout the argument Harte speaks in praise of Boethius and the *Consolation*. He does not doubt that Boethius had two wives, at first Helpes, a Sicilian<sup>1</sup>, and later, Rusticana. He believes the philosopher to have been not only a Christian, but an orthodox Christian. In the light of this it is not astonishing that he sees the parallel between Joseph and Boethius.

Gibbon praises the *Consolation of Philosophy* as "a golden volume not unworthy of the leisure of Plato or Tully". He gives an account of Boethius such as few have endeavored to improve<sup>2</sup>.

Of the greatest significance is the interest taken by Johnson (1709-1784) in the *Consolation*. It was in 1738 that he first advised his friend, Mrs. Elizabeth Carter, "to undertake a translation of *Boethius de Cons.*, because there is prose and verse, and to put her name to it when published"<sup>3</sup>. The advice, however, was not followed. Boswell, regretting that Johnson himself did not undertake the work, calls attention to the motto to No. 7 of *The Rambler*, referred to above, as illustrating how well he might have "executed a translation of this philosophical poet". Johnson took the first two and the last four lines of Book 3, Meter 9, as his motto:

<sup>1</sup>Harte refers to Edward Phillips, who speaks of Helpes as the wife of Boethius, in the *Theatrum Poetarum* (1665), 222-224, 24, 201-202 (edition of 1898).

<sup>2</sup>Boswell, *The Life of Samuel Johnson* (edited by Arnold Glover, London, 1901), 1.81-82 (= 1.121, in the edition published by Messrs. J. M. Dent and Co., London, 1897).



O qui perpetua mundum ratione gubernas,  
 terrarum caelique sator! . . .  
 disce terrenae nebulas et pondera molis,  
 atque tuo splendore mica! Tu namque serenum,  
 tu requies tranquilla piis. Te cernere finis,  
 principium, vector, dux, semita, terminus, idem.

And he rendered them thus:

O thou whose power o'er moving world presides,  
 Whose voice created, and whose wisdom guides,  
 On darkling man in pure effulgence shine,  
 And cheer the clouded mind with light divine.  
 'Tis thine alone to calm the pious breast,  
 With silent confidence and holy rest;  
 From thee, great God, we spring, to thee we tend,  
 Path, motive, guide, original, and end.

But this is not the only instance of Johnson's familiarity with the *Consolation*. In *The Idler*, No. 69, writing of the modes of translation in the progress of English literature, he speaks of Chaucer's version of "the *Comports of Philosophy*", the book which "seems to have been the favorite of the Middle Ages", and adds:

It may be supposed that Chaucer would apply more than common attention to an author of so much celebrity, yet he has attempted nothing higher than a version strictly literal, and has degraded the poetical parts to prose, that the constraints of versification might not obstruct his zeal for fidelity.

The Rev. Dr. Maxwell, for many years the social friend of Johnson, recalls hearing him speak of Boethius; upon which occasion Johnson expressed his surprise "that upon such a subject, and in such a situation, he should be *magis philosophus quam Christianus*". Yet more important, though evidently unknown to Boswell (at least he makes no mention of it), is the joint performance of Dr. Johnson and Mrs. Piozzi in 1765, as described by Mrs. Piozzi in the quotation given below.

Before proceeding to Mrs. Piozzi, however, I am including a meter, the sole work of Johnson, as an example of the eight meters found in Mrs. Piozzi's *Letters to and from the Late Samuel Johnson* (1788), and asserted to be the result of their endeavors (Book 2, Meter 2):

Though countless as the grains of sand  
 That roll at Eurus' loud command,  
 Though countless as the lamps of night  
 That glad us with vicarious light,  
 Fair Plenty, gracious queen shou'd pour  
 The blessings of a golden show'r,  
 Not all the gifts of Fate combin'd  
 Would ease the hunger of the mind,  
 But swallowing all the mighty store,  
 Rapacity would call for more;  
 For still where wishes most abound  
 Unquench'd the thirst of gain is found;  
 In vain the shining gifts are sent,  
 For none are rich without content.

With Mrs. Piozzi (1741-1821) this brief survey closes. She is one of the most interesting translators of the *Consolation*. A. Hayward twice refers to the work of Mrs. Piozzi on Boethius, both as the partner of Dr. Johnson, and as an independent translator.

<sup>1</sup>Boswell, *The Life of Samuel Johnson*, 1. 418 (= 2.318, in the Dent edition: see note 3).

Speaking of her learning, in connection with Johnson, he says:

So far from making light of her scholarship, <Johnson> frequently accepted her as a partner in translations from the Latin. The translations from Boethius, printed in the second volume of the *Letters*, are their joint composition<sup>5</sup>.

How this work was accomplished is best told in the words of Mrs. Piozzi herself.

The verse from Boethius will be accepted as a literary rarity; it was about the year 1765 when our Doctor told me that he would translate the *Consolations of Philosophy*, but said, I must do the Odes for him, and produce one every Thursday: he was obeyed; and in commending some, and correcting others, about a dozen Thursdays passed away. Of those which are given here however, he did many entirely himself; and of the others I suffered my own lines to be printed, that his might not be lost. The work was broken off without completion, because some gentleman, whose name I have forgotten, took it in hand; and against him, for reasons of delicacy, Johnson did not chuse to contend<sup>6</sup>.

I should suggest, for want of a better candidate, that Walter Harte was the gentleman for whom Johnson gave up his translation. Johnson and Mrs. Piozzi were engaged in their work on Boethius about 1765-1766; Harte's poem, Boethius, in which he gives the substance of the first three books of the *Consolation* in paraphrase, appeared in 1767. According to Boswell, Johnson much commended Harte as a scholar, and as "a man of the most companionable talents he had ever known".

One meter only is preserved of the work of Mrs. Piozzi alone. To gain a fair estimate of her ability one must read the meters in the combined efforts of herself and Dr. Johnson. Of the translation here given, at the close of this paper, Hayward says:

She has written on the last leaf<sup>7</sup>, "Book 3rd, Metre 7, being completely my own, I would not print, though Dr. Johnson commended my doing it so well, and said he could not make it either more close or more correct".

I give, in conclusion, the verses of Mrs. Piozzi, referred to in the preceding paragraph:

That pleasure leaves a parting pain  
 Her veriest votaries maintain;  
 Soon she deposits all her sweets,  
 Soon like the roving bee retreats,  
 Hasty, like her, she mounts on wing,  
 And, like her, leaves th' envenomed sting.

INDIANAPOLIS, INDIANA

GUY BAYLEY DOLSON

#### NEW PUBLICATIONS ON POMPEII

The interest and importance of the buried Campanian city show no signs of diminishing in the course of the years: on the contrary its significance increases with the improvement in our apparatus and methods of study. The work accomplished in 1910-1919 was summarised

<sup>5</sup>Autobiography, *Letters, and Literary Remains of Mrs. Piozzi*.

<sup>6</sup>*Letters to and from the Late Samuel Johnson*, 1.vi (London, 1788).

<sup>7</sup>A. Hayward, *Autobiography, Letters and Literary Remains of Mrs. Piozzi*, 1. 324.

<sup>8</sup>Of the second volume of *Letters*: evidently of the copy that Hayward possessed, since nothing of the kind appears in the copy in the Library of Harvard University that I have used.



by me in *The Classical Journal* 15.404-416. During the two subsequent years sufficient new material has come to my attention to justify the present note.

We have now accessible, in *Bonner Jahrbücher* 123 (1916), 56-68, a valuable address delivered in 1913, by F. Winter, on Tasks of Pompeian Investigation, in which the author treats especially the architectural and other monuments of the Samnite period, and outlines the project of the German Archaeological Institute for the study and publication of this early material. Meanwhile, the gates, towers, and walls of Samnite Pompeii have been discussed by A. Sogliano, in the *Atti of the Naples Academy*, New Series 6 (1918), 153-180.

The gladiatorial establishment of the Sullan colony (Reg. V, Ins. 5, No. 3) forms the subject of an article by A. Sogliano, in the *Rendiconti of the Accademia dei Lincei* for February 6, 1921. The same veteran investigator has some instructive observations with regard to life in our city in his discussions of *Jabri subaediani* (*Atti of the Accademia Pontaniana*, 51 [1921] and of the corrupt passage in Cicero, *Ad Quintum Fratrem* 3.1.2 (*Atti of the Naples Academy*, New Series 8 [1920], where he convincingly emends the MSS *viridicata* to *divaricata*).

Much can be learnt about methods of interpreting the wall-paintings from C. Robert's book, *Archaeologische Hermeneutik* (Berlin, Weidmann, 1919). The contributions of Alexandria were treated by R. Pagenstecher (whose untimely death is a severe loss to our studies) in the *Heidelberg Sitzungsberichte*, 1917, No. 12; in his volume *Nekropolis* (Leipzig, Giesecke and Devrient, 1919), an outcome of the Ernst von Sieglin expedition; and in his address on Landscape in Ancient Painting, which appeared in *Neue Jahrbücher*, 1921, 271-288.

The excavation of the Strada dell' Abbondanza continues with unfailing interest, and another harvest of inscriptions has appeared in *Notizie degli Scavi*, 1919, 232-242; these are chiefly election notices, but the *Arma virumque* of the House of Trebiius Valens shows that at Pompeii politics were not everything. The election notices, too, are coming to their own, in the invaluable studies of Dr. M. della Corte on the houses and the inhabitants of Pompeii. The review entitled *Neapolis* having been suspended owing to the Great War, the subsequent instalments have appeared in the new periodical, *Rivista Indo-Greco-Italica*, 3. 111-127; 4. 109-122; 5. 65-88. The results are remarkable as introducing to us the dwellers in the various houses, and furnishing in many cases precise information as to their status in the community. Sogliano has done well to summarise for a larger public the progress already achieved in this unique field of work (*Anagrafe e Catasto nell' Antica Pompei*, in *Nuova Rivista Storica* 5 [1921], Fasc. 4).

On the occasion of our visit to the site in the spring of 1921, Dr. della Corte kindly showed us the new excavations, and in particular explained his reconstruction of a surveyor's instrument (*groma*, or plane-table), the fragments of which had been discovered in

a bar on the Via dell' Abbondanza; there it received an even greater degree of safe-keeping than its former owner can have contemplated. This curious object will be accessible shortly in an official publication, and it will prove of exceptional interest to students of ancient surveying; I believe it is the only *groma* known to have survived from antiquity.

The Milanese firm of Beccarini has recently published three inexpensive illustrated volumes, obviously addressed to the general public, which might be made serviceable in American Schools. One, *Pompei com' era e com' è* (Lire 30), contains 48 illustrations, being pictures of the present state of representative buildings, with restorations by the architect Fischetti; the restorations are on the whole careful and in the ancient style, in spite of a few lapses, as when the *Foro Triangolare* is made to do duty as a marketplace, or the wall behind the peristyle of the House of the Vettii is disregarded, or the Temple of Fortuna Augusta is given a dubious inscription; and they should aid the architectural imagination of beginners, as well as supply food for reflection to more mature students. The scenes of human activity introduced by the artist are often quite felicitous, and certainly never incur the reproach of dullness.

A second volume, *Pompei, Principali Monumenti e Nuovissimi Scavi*, with brief text by Carini (Lire 25), has 22 pictures of well-known monuments and 19 from the newly uncovered portion of the Strada dell' Abbondanza. While these latter are far from filling the place of the sorely needed official publication, still they will do something to spread the knowledge of this remarkable street and the well-preserved buildings which line it.

The third book, *La Villa dei Misteri Dionisiaci* (Lire 10), is slighter in form and in treatment, but contains a useful folding-plate which unites all the paintings on the walls of the large room in the Villa Irem. As to the interpretation of these impressive representations, see the discussion of the views of Rizzo and Macchioro in *Journal of Roman Studies* 9 (1919), 221-225, and the recent brochure of Compagetti, *Le Nozze di Bacco ed Arianna* (Florence, Le Monnier).

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### THE CALENDAR OF NUMA

Once again the soil of ancient Antium has been generous in yielding up the treasures of antiquity for so many centuries deposited in its safe keeping. The latest discovery, made in 1915 and now officially published by Dr. G. Mancini, in *Notizie degli Scavi*, 1921, 73-141, 2 Plates, is of such unique importance to everyone interested in Roman religious antiquities as to suggest the present résumé.

In a room of Nero's Antiate villa, now on the very edge of the sea, among a mass of rubbish which seems to have been dumped there at some time or other, were found more than 300 small pieces of stucco, having painted upon them, in graceful black and red letters, the fragments of a calendar and of a series of

**Consular Fasti.** There is no evidence as to the identity of the building which the stucco once adorned. From various indications, however, and in particular from the dates of the most recent times in the Consular Fasti, which appear to represent a later addition, the period during which the calendar was painted is determined as the first half of the first century B. C., and probably the first decade of that century: it is thus one of the earliest as well as one of the most beautiful specimens of a Roman painted document which we possess.

These fragments, restored to historical science by a remarkable combination of kindness on the part of the local goddess Fortuna and skill on the part of the Government officials, place before us for the first time an ancient copy of the Roman calendar as it existed before the reforms of Julius Caesar: what the antiquarians of Rome called the calendar of Numa (Livy 1. 19. 6 f.; 1.32. 2; compare Mommsen, in C. I. L. II, Pars I, pages 284 f.). The various details as to the system of computing the lunar year agree with what was already known from literary tradition; the method of indicating the nundinal periods, the character of the several days, and the festivals, conforms to the practice of the stone calendars of the Julian year. Naturally the vestiges of the names of the seventh and eighth months give *Quintilis* and *Sextilis*, and an intercalary month is provided.

Mancini's scholarly commentary clearly brings out the additions to knowledge which these stucco fragments contain; a few instances must suffice here.

For January 1, by a practically certain restoration, we learn of a festival to Consus, probably in commemoration of the founding of the venerable *ara Consii* in the valley of the Circus Maximus.

January 5 was sacred to Vica Pota, also a very early divinity.

On July 7 there was a festival to "Palibus II" (the two Pales, a subject which invites further study).

July 17, and not July 15, was apparently the dedication day of the Temple of Honos vowed by Q. Fabius Maximus Verrucosus, the Cunctator, in 233 B. C.

The Fasti Consulares extend from 164 to 84 B. C., but the section from 95 to 84 appears due to a later hand. Here too we become acquainted with some fresh historical data, but in the nature of the case these are of less consequence than the information furnished by the Calendar.

The following may prove helpful as a slight supplement to the official treatment. For the legal aspects of the cult of Juno Sospita Mater Regina (February 1) and the other cults which the Roman State took over from the early Latin communities, see the recent article by Georg Wissowa, in *Hermes* 50 (1915), 1-33. For painted documentary inscriptions, compare the group of military honor lists found in the barracks of the Vigiles at Ostia, *Notizie degli Scavi*, 1911, 367-371.

It appears a strange irony of fate that the "Calendar of Numa" should not have been revealed to us in its

material form until after the death of the two English-speaking scholars who in their published work had especially devoted themselves to its study: Jesse Benedict Carter and W. Warde Fowler.

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### THE DEATH OF POPE BENEDICT XV

The Chicago Sunday Tribune, of January 22, thus describes a ceremony attendant upon the death of Pope Benedict XV:

"Approaching the body, the cardinal camerlengo, carrying a small hammer of silver, strikes the dead pontiff on the forehead, calling his name—the name of his baptism which the world has long forgotten. 'Giacomo', calls the cardinal, striking the head of the dead pope. 'Giacomo', he calls again, repeating the act. 'Giacomo', and for the third time the little silver mallet descends. Then the cardinal camerlengo turns to the bystanders. 'The pope is really dead'.

One does not need to be deeply steeped in classical lore to realize that this is a survival of a pagan custom. Teachers of Vergil may find it worth while to call the attention of classes to this clipping in connection with Aeneid 6.505-506: *Tunc egomet tumulum Rhoeteo litore inanem constitui et magna Manis ter voce vocavi*. Compare also Aeneid 1.218-219.

The same issue of the Tribune contains a picture of the late Pope showing him making the gesture of the papal benediction. The thumb and two adjoining fingers are upraised while the others are bent in toward the palm. This gesture is older than the papacy and has come down with but the slightest modification.

In the Lateran Museum there is a sarcophagus which shows Christ making the same gesture (see Lowrie, *Monuments of the Early Church*, 256). The wider application of the gesture at that time is well set forth by Lowrie (260). "The position of the fingers is the same in the act of creation and in the healing of the blind. But in this instance we see that it is not a gesture of blessing, but simply the accompaniment of his address. We learn, in fact, from Christian and pagan monuments, that this was the commonest gesture in oratory<sup>1</sup>, and it was, therefore, quite naturally, though only incidentally, used in the address of benediction. Many of the ancient pictures of Christ, particularly in the mosaics, have been taken to represent him in the act of benediction when they really denote simply the gesture of address".

In a wall-painting in the sixth-century Church of Santa Maria Antiqua (Old Saint Mary's) on the Palatine side of the Roman Forum we see the same gesture used by an official who is presiding over the flagellation of one Quiricus<sup>2</sup>. It might be used, then, for any impressive or solemn utterance.

A vase painting which is reproduced in Cook, *Zeus*, 201, shows Iris, the messenger of the gods, resorting to this gesture, presumably to begin her message as she makes her presence known. Italian Renaissance paintings habitually represent the Angel of the Annunciation as employing it in addressing the Virgin.

Interesting too for the classicist is the statement that Pope Benedict was the two hundred and fifty-ninth successor of St. Peter. The pontificates have averaged a little over seven years. This is in striking contrast to the tenure of office of the seven kings who reigned from 753 B. C. to 509 B. C. with an average reign of almost 35 years. For objections on the score of chronology to Livy's account of the kingship, see Ihne, *Early Rome* 65-66.

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<sup>1</sup>Compare Apuleius, *Met.* 2.21: *ad instar oratorum conformat articulum duobusque infimis conclusis digitis ceteros eminus porrigit et infesto pollice subrigens clementer infit*.

<sup>2</sup>See *Papers of the British School at Rome*, I.47.